

PLATE XVI

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FIG. 1. Two men from Renaco. Fermin Nahuelhual, the cacique (left), and Segundo Huenchual. Although Segundo regards himself as an Araucanian his face shows little evidence of Indian ancestry.

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871
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FIG. 2. Children at Carrarrife. Behind them is the one-room school conducted by the Misión Araucana. Domingo Carilaf, the teacher, is at the extreme right.

[end plate 16]

161 thortities give numbers varying from 97,000 to 150,000. A census taken by the Capuchin Fathers in the area of their activities, the Apostolic Vicariate of the Araucanía, that is, between the river Cautín on the north, the rivers Enco, Pedro, and Ifaque on the south, the Pacific on the west, and Argentina on the east, gives 67,873 as the number of Araucanians in that area. (See under Anonymous, *Estado de la Iglesia en Chile*, 1946, p. 85.)

101
144 Araucanian informants in Chile spoke of themselves and their people as "puro Mapuche"; of mixed-bloods as mestizos (epu mollifün che, double-blooded people), and of nonmixed Chileans of Spanish origin as "Chilenos blancos." In all probability some "puro Mapuche" have European blood of earlier days. "My two oldest children, the ones of my first husband, have red hair; he had red hair, also. Most certainly, we are full-blooded Mapuche!" The literature records Spanish armies and Spanish prisoners of war, both men and women, as having left traces among them. Also, in Alepúe area, it has been handed down as unwritten history that about 200 years ago two Dutch merchant vessels were wrecked off the coast at Chan Chan. Informants pointed out the place. Those of the crew who survived were rescued by Araucanians, and "since there was no place else for them to go, they lived here, and we allowed them to marry our women." Old persons in Alepúe area told that when they were children this incident was related by old people. Quite evidently these early mixed-bloods are considered pure Araucanians today; only offspring of recent marriages between Araucanians and other persons are called mestizos.

● 142 Among those recognized by the Chilean Araucanians themselves as pure Mapuche there appear to be two physical types: one with a small, flat nose and round, flat face; another with a high-ridged nose, long face, and high cheek bones.² Both have circular nostrils. A rather common characteristic is a low hairline over the forehead, with hair at the temples often reaching the eyebrows.

101 According to Cooper's sources, the Araucanians of Chile can be grouped justifiably on historical, cultural, and linguistic evidence into the Pehuénche or Pewénche of the Andean highlands (People of the Pines), the Picunche (People of the North), the Mapuche (People of the Land), and the Huilliche (People of the South) west of the Andes. My Araucanian informants noted that all the above are Mapuche and are so called unless the speaker wants to refer to people

² Schramble (1939, pp. 63-66) reports that those with round, flat faces and flat noses live on the Pacific coast and to the south; those with more protruding noses and less flat faces, in the east, that is, in the Andean regions. Both types were found in all areas covered in the present study.

10: Hülger E-5 (1946-1952) 1957
 SG4 Araucanians SG4
 Chile

SMITHSONIAN MISCELLANEOUS COLLECTIONS

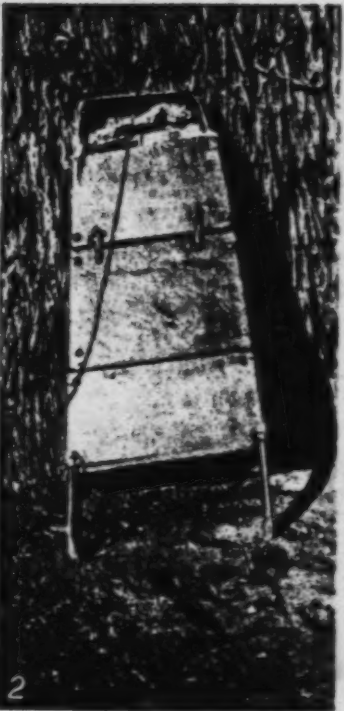
VOL. 233, PL. 2

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1

[p. 12 (B)]

Araucanian cradle (Alepúe): 1, Front view. (Notice thatched wall of ruka.)
 2, Back view. 3, Baby strapped to cradle.

10: Hilger E-5 (1946-1952) 1957
 SC4 Araucanians SC4
 Chile

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Infant and small children: 1, Baby strapped to cradle (Boroa). 2, Mother nursing her 2-year-old boy. (Notice smoldering fireplace in foreground.) (Cofiaripe.) 3, Boy in diaper (Alepué.)

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[p.12(c)]

10: Hilger E-5 (1946-1952) 1957
 SG4 Araucanians SG4
 Chile

SMITHSONIAN MISCELLANEOUS COLLECTIONS

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[45]

[p 12(b)]

Small children (Alepúe): 1, Mother transporting child. (Note thatched wall of ruka in background.) 2, Shoes lacking, this boy had to wear socks to be dressed up. 3, A child and its grandmother.

10: Hilger E-5 (1946-1952) 1957
 SC4 Araucanians SC4
 Chile

SMITHSONIAN MISCELLANEOUS COLLECTIONS

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3



2



Small children: 1, Boys playing riding horseback (Cofaripe). 2, "Do you always wear shoes?" asked the little girl of the writer (Boroa). 3, Little girl transporting her brother (Cofaripe).

[p. 12(E)]

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10: HUGER E-5 (1946-1952) 1957
 SC4 Araucanians SC4
 Chile

SMITHSONIAN MISCELLANEOUS COLLECTIONS

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[p.12(6)]

Small children (Alepúe): 1, "We just got dressed up to have our picture taken." (Cofiaripe.) 2, Older girl: "Ah, you photographed me!" Mother: "This little girl does not want to wear her shoes." (Alepúe.) 3. Two little girls from an unhappy home (Alepúe).

FONTANELA, HEAD SHAPING, BEAUTIFYING THE FACE

Until the fontanelas have closed, the baby's head must be protected ⁸⁴⁶ from the wind, which, it is believed, will blow through the fontanelas and give the baby difficulty in breathing. Formerly the soft moss found between stocks of old quila was put around the baby's head in caplike fashion. "That moss was soft and dense. A mother collected it and had it on hand when her baby was born. It is difficult today to find any of it—forest fires have destroyed all the old quila. Anyway, today the baby's head is covered with an infant's cap."

The child's physical and mental development is associated with the closing of the fontanelas. If they have not closed by the time the child walks, parents fear that the child will be weakminded, that it will have difficulty in walking, or may not learn to walk at all. ^[854]

According to an educated Araucanian, the true Araucanian face is round; one not round is always a mestizo, he insisted—a statement to which not all Araucanians would subscribe. A round face, however, is considered a beautiful one by an Araucanian mother. In Panguipulli and Cofaripe areas a mother massages her baby's face to round it whenever she gives it care or nurses or fondles it. An informant showed the manner in which this was done. She moved the fingertips of both hands simultaneously from jaw to front of ears; then from bridge of nose along cheek bones; next from middle of forehead toward temples; and then downward along the ridge of the nose. "But the mother must do it tenderly, for the bones of the baby's head are very soft," she added. When the baby sleeps, the mother will push its cheeks upward with her fingertips and tie little boards over the cheeks to keep them in this position. When asked if the face of a boy, too, was so treated to beautify it, she retorted, "Most certainly it was; more so than a girl's. It is the boys who as men will be the progenitors of the human race."

The mother also shapes the head bones of her baby with her hands; in some instances she ties little boards to its head to round it. She will train its back to be straight by tying it to its cradleboard, but in doing so will allow freedom of movement for its head. However, if the head bulges in the occipital region, she will tie a little board there while the baby is asleep. ^[304] "That is why the Mapuche have nicely formed heads. The heads of Chilians often bulge in the back."

In all probability it is correct to speak of an "Araucanian nose"—^[42] that is, a nose shaped to resemble the beak of the bandurria. The bandurria's beak is long and ends in a graceful dip. Quoting a Cofaripe mother: "The mother often pulls the baby's nose downward

346 like this [running her thumb and first finger down the ridge of the nose and then stretching the nostrils wide open with the fingers]. She says to the child, "You must have a nice nose like the bandurria."

Babies are often born with a dense growth of hair on forehead and sides of face, from temples to ear lobes. By the time the child enters school, it has disappeared, but a low hairline, a characteristic of Araucanians in all areas—one not desired by them—remains. (Cl. p. 61.)

THE MOTHER'S BATH, THE BABY'S BATH

For a few hours following delivery—probably two—the mother lies quietly on her back, "she must not stir in the least." Then she walks to the family's bathing place, either a river or lake or the Pacific, and there wades directly into deep water. "This brings about good blood circulation." "All the Mapuche women in Colchipe will do that," said a non-Araucanian herbalist. "Chileans around here say these women are crazy, but the Mapuche women say that they feel better if they take this cold bath."

In many instances still the midwife, or one of the other women who was present at the delivery, dips the infant into the water where the mother is taking her bath. "This bath hardens the child to the hardships of life," said a mother. "It trains the child early to physical endurance. Formerly the Mapuche could resist sickness; they were a strong people because of it. Where they are no longer given this bath after birth, the Mapuche are a weak people." No informant knew of an instance where the mother while bathing herself bathed her child, also, in a stream or in the sea after birth. "Maybe it was done a long, long time ago." Cooper's sources say it was (1946, p. 732).

Today a substitute for the baby's first bath is a body of cold water in dipping the infant into a dish of cold water or, as the Chileans do, laying it on one's lap and flushing cold water on its back and front. The midwife or one of the women who has attended the birth will do so. Generally fresh cold water is used; rarely, a decoction. The belief prevails that the cold bath is conducive to the child's good health and well-being. The dish used is one carved from a tree trunk.

The mother bathes the child frequently during infancy and childhood; many do so daily. It is dipped into a body of water, if one is near the house, or it is stood up in a dish in the house and cold water is splashed against it. An occasional mother today uses lukewarm water or a decoction, something she learned from non-Araucanians.

A Colchipe mother had seen a non-Araucanian mother bathe a child

10: Milger E-5 (1946-1952) 1957

SG4 Araucanians SG4

Chile

ANTHROPOLOGICAL MUSEUM COLLECTOR

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Older children: 1, "You can photograph me. I don't mind!" 2, "So those two women are North Americans."
3, "Ducro! I am standing still. It's the wind."

[p. 28(A)]

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181 Major E. O. (1891-1912) 1917

Box Argentine 304

Chile

Argentine 304-1912-1917

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1917



1917

Argentine 304-1912-1917

(8) Ridge E-9 (1946-1952) 1957

SG4 Araucarians SG4
Chile

RESEARCH AND DEVELOPMENT DIVISION

NO. 101, PL. 2



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High school children. A. Boys on their way home from school. (Note
background fence, now being used as a roadblock. B. Girls on their way home
from school. (The clearing in the middle background is now a schoolyard).
C. School bus on road. (Note position fence at right.)

11-2421

10: Hilger E-5 (1946-1952) 1957

SG4 Araucanians SG4

Chile

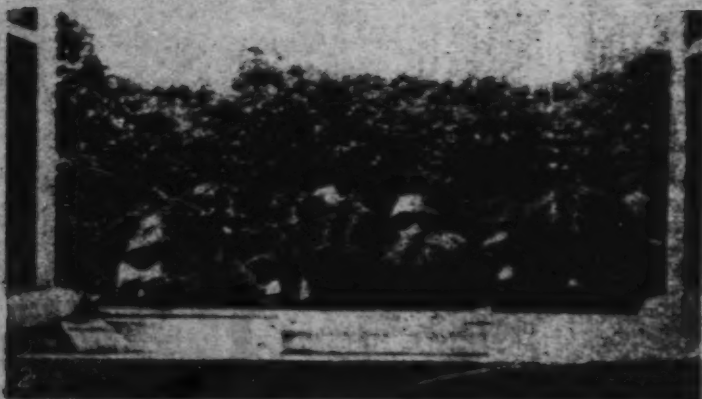
SMITHSONIAN MISCELLANEOUS COLLECTIONS

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Young children and older ones: 1. Girls hold their play cat in position while their little brother mends it. (Coharipe.) 2. Schoolgirls interested in the first typewriter they have ever seen. Each is waiting to have her name typed by the writer. (Alpén.) 3. Schoolgirls lounging in the schoolyard during the lunch hour. (Alpén.)

[p. 260]

10: HUlger E-5 (1946-1952) 1957
SC4 Araucanians SC4
Chile

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Young men informants: 1, 2, Cofaripe man, side and front views. 3, Alepoe man.

[p92(c)]

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10: HUGER E-5 (1946-1952) 1957

SC4 Araucarians SC4

Chile

SMITHSONIAN MISCELLANEOUS COLLECTIONS

VOL. 333, PL. 24

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[p. 92 (b)]

Cofarige informants: 1, Sixteen-year-old boy. 2, 3, Two views of one of chief informants.

10: Hilger E-5 (1946-1952) 1957
SC4 Araucanians SC4
Chile

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Coñaripe informants: 1, 2, Two views of one of chief informants, and 3, his daughter.

[p. 92(E)]

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10: Hüger E-5 (1946-1952) 1957
 SC4 Araucanians SC4
 Chile

SMITHSONIAN MISCELLANEOUS COLLECTIONS

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Informants: 1, Domingo Huenun, chief informant of Panguipulli. 2, Coñaripe man, more than 100 years old.
 (Note the ojotas, native footwear.) 3, One of Alepúe's finest young men.

[p. 92(F)]

10: HILGER E-5 (1946-1952) 1957
SC4 AFRICANIAN SC4
CHILE

VOL. 133, PL. 37



Panguipulli women in fiesta attire: 1, 2, Two views of Domingo Haenke's wife, and 3, 4, his daughter.

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[p. 92 (5)]

10: HUGER E-5 (1946-1952) 1957
 SC4 Araucanians SC4
 Chile

SMITHSONIAN MISCELLANEOUS COLLECTIONS

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[p. 220 (D)]

Women's clothing (Alepúe area): 1-3, Women dressed for fiesta. 4, A woman in her everyday dress.

10: Hilger E-5 (1946-1952) 1957

304 Araucanians SC4

Chile

UNIVERSITY MICROFILMS COLLECTION

Vol. 115 Pl. 50



Three views of the *yare*, the woman's traditional homespun and homesewn dress of black yarn (Alopie).

[p. 220 (E)]

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10: Hülger E-5 (1946-1952) 1957

SC4 Araucaniana SC4
Argentina

DEFENSE INTELLIGENCE COLLECTION

NO. 10, P. 10



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Argentine Intelligence Collection

[p. 260(A)]

10: Hülger E-5 (1946-1952) 1957

SG4 Araucanians SG4
Argentina

ANTHROPOLOGICAL MISCELLANEOUS COLLECTIONS

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Informants, interpreters, and field assistants: 1. Obtaining information regarding the terrain from Esteban de Pineda. To his right, Bertha de Kessler of San Martín de los Andes, interpreter; to his left, Margaret Mandel, field assistant. 2. Informant in Chiquitos (left) and Lina Flores, of San Martín de los Andes, interpreter.

[P-260(B)]

10: Húgar E-5 (1946-1952) 1957

SG4 Araucanians SG4

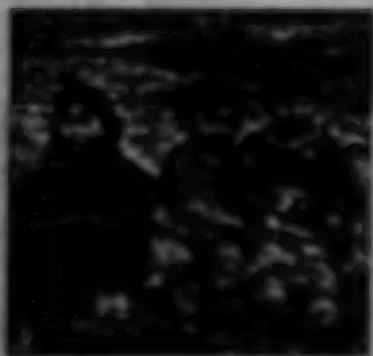
Argentina

ETHNOGRAPHIC MUSEUM COLLECTION

NO. 100, PL. 42



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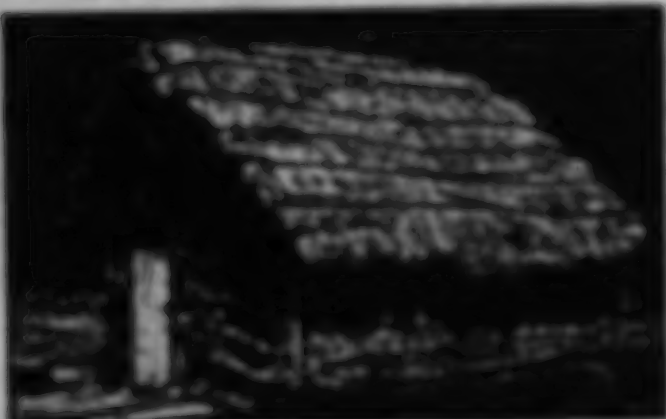


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Araucanian children: a. Drilling buckets of water from the spring (1946). b. Two-year-old boy playing with a toy-shaped toy made by his father (1946). c. Three children gathered round a fire to keep their bodies warm (1946). d. "What are you?" (1946). e. "I am collecting the stones" (1946).

[P. 268K]

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A black and white photograph showing a dark, rectangular object, possibly a piece of fabric or a small structure, with a lighter, textured surface on the right side.

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19. Miller E-S (1946-1952) 1957

SC4 Argentina SC4

Argentina

RESEARCH ORGANIZATION (COUNTRY)

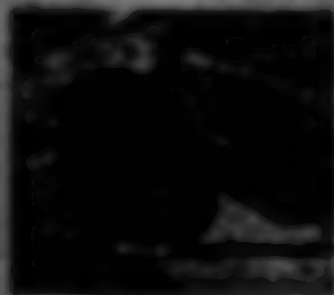
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1957-1958 (C)

A 204

AT HOME WITH THE PATAGONIANS.

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[48] women having previously brought up their fresh horses, they were in almost less time than it takes to write it in the middle, and formed into excellent line, lances in hand, waiting for us to go through the ceremony of welcome. In about five minutes our ranks were dressed, and the usual galloping, shouting, and ceremonious greetings gone through. I was [29] particularly struck with the bold, honest bearing of the young men of this party, who, dressed in gay-coloured ponchos, with clean linen drawers and white flannel vests underneath, presented a most civilised appearance. More noticeable than the remainder, who numbered but twenty-seven in all, were four brothers, particularly handsome, robust men, with florid complexions, who at a distance, where the colour of their eyes could not be distinguished, looked almost like Europeans; which remark made to El Surdo, who was my right-hand man during the performance, called forth the reply in a low voice, 'Very much devil these Indians; perhaps fight.' That he could have entertained the idea when we were at least ten times their number, speaks A [42] volumes for the Aracanian character for bravery.

233 However, all passed off quietly, and a council was fixed for the following day. As we were returning to the toldos we observed some of the Aracanians bringing up a flock of sheep, and others a herd of cattle, from some woods bordering the stream, which flowed to the northward. On the eastern side of the valley some four or five hundred horses and mares were grazing on the green pasture; and Hinchel pointed out to me with great gloe the horses and mares—about a hundred head—owned by his eldest son, who had married an Aracanian woman, and resided with them; and the proud father declared that we should not want for A food, as he likewise owned cattle and sheep.

224 Casimiro informed me that many years ago, whilst travelling northwards, he met these same Indians on foot. Their A custom was to hunt with large dogs that they kept expressly 462 for the chase, and dividing the meat equally, carry it back

TUCKER TO GUYLUM.

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if I could repair firearms, and one or two very antique specimens of flint pistols and blunderbusses were produced, the locks of which were wood-bound. Half an hour served to set these to rights, at which the owners were much delighted, and offered me tobacco, &c., which however I refused, taking instead a hide to make a small laxo. A
411

After bidding, not adieu, but *au revoir*, to my new friends, whilst strolling back I was called into a toldo where four women were sitting sewing mantles. One, who appeared to be of the Pampa tribe, old and ugly, spoke Spanish, and stated that she was formerly in the Rio Negro with the cacique Quingoli. She acted as spokeswoman for the others, three tall, burrow lasses, daughters of a brother of Quintuhual, who was Capitanejo of the party. They were gaily dressed in variegated ponchos, with silk handkerchiefs bound round their fine glossy hair, which was plaited into two long tails, and set off their clear, fresh complexions charmingly. The first question they asked me was where I came from. On answering, 'From the direction in which the sun rises,' they asked if it wasn't very hot there. They then asked if I had ever been above the sky; if I had not been dead one time and come to life again; whether Casimiro had not been dead and come back again, and various other questions of the same description. A
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After satisfying their curiosity to the best of my ability, and smoking a pipe, I received a message by Juan Antonio that Quintuhual wanted to see me in his toldo. Proceeding thither, I was shown to a seat on a poncho, and discoursed with the old chief for half an hour; at the end of which he made me a present of a 'jurga,' or, as the Tehuelches term it, 'lechu,' a sort of blanket made by their women, similar to the poncho, except, instead of two parts with an opening for the head to pass through, it consists of an entire piece. It was perfectly new, having been just completed by his daughters. A
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After a good dinner we adjourned to see the races, a great

smoked. Inside, the bed-places were raised on timber; and altogether, what with the sheep, corral, &c., the place had such an air of civilization about it that, with a small effort of imagination, one might have fancied oneself in a frontier estancia of the settlements. There were other toldos hidden amongst the trees on the northern side of the valley, but these I did not visit.

About eight o'clock several loaded horses came in sight, bringing the liquor which had been stowed away in the valley in which we had encamped the night after the disturbance. As soon as the jars and skins had been unloaded in Checoque's toldo, an order was passed round for all arms to be given up, and after some little difficulty they were nearly all collected and stowed in a safe place. The chiefs were then formally invited to drink, and subsequently all comers were asked, the liquor being provided in a most liberal manner by Checoque. This chief was fully conscious of his high position and power; his round, jolly face, the complexion of which, inherited from his Tehuelche mother, is darker than that of his subjects, exhibited a lurking cunning, and his frequent laughter was rather sardonic. He possessed a regally strong head, and was disposed to despise Casimiro for his inebriety; in fact, it was plain that he regarded himself, and not without reason, as superior to all the caciques, even though they were not subject to him.

Kinchel, myself, and many of the Araucanians had remained away; and I was proceeding to look up the horses, when I was called to the corral by some of the Pionches. These men presented a cast of countenance decidedly differing from, and much inferior to, that of the Araucanians, from whom they were easily distinguished by their darker complexions; but they were very courteous, asking how I came to be with the Tehuelches, and what sort of a place my country was; and were pleased when I told them it was hilly and well wooded, and, referring to Devonshire, that apples abounded. Of course all our conversation was